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Would not Catholic theology say almost exactly the same things about the church? This is the language of a theology which justifies its doctrines by appeal to a superhuman authority rather than by consulting the exigencies of social life. The method of theologizing demanded by the social gospel would consist in such a historical exposition of growing life as to make self-evident the principles which must receive worshipful attention if humanity is to be rightly served. The strongest portions of the book are those in which this straightforward, prophetic interpretation of social situations is given. But the influence of the Ritschlian point of view has prevented Rauschenbusch from that thoroughgoing historical-social interpretation which would connect the present situation with the past out of which it grew, and at the same time suggest the better future which is the goal of our faith and hope. The actual content which is given in the book to the Kingdom of God is so modern, so compatible with social historical interpretations, so completely devoted to the religious needs and opportunities of the modern world, that the methodological retention of an appeal to a socially unexplained authority suddenly invading history in the past has little real effect on the actual exposition. An ounce of such virile, inspiring religion is worth a pound of methodology. The author has rendered a great service and will deserve the gratitude of hundreds of Christian leaders and teachers who are becoming aware that the social gospel possesses power and inspiration such as are found only in great periods of religious revival.

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A STUDY IN SCHOLASTICISM

In recent years there have been four prominent works devoted to the history and content of mediaeval scholasticism: those by Father Denifle, by Clemens Bäumer, by the Belgian professor De Wulf, and by R. Seeberg, in the seventeenth volume of the new *Realenzyklopädie*. Of these writers, the first three are Catholics, the last Protestant. But all of these works have handled the subject along the old lines and were not distinguished for novelty of treatment. They were works of erudite but conventional interpretation.

Unless the reviewer is in error of judgment, the present work¹ marks a new point of departure and a wholly new and original method of

¹ *Vorgeschichte und Jugend der mittelalterlichen Scholastik: eine kirchen-historische Vorlesung*. Von Franz Overbeck, aus dem Nachlass herausgegeben von Carl Albrecht Bernoulli. Basel: Schwabe, 1917. xii+315 pages. M. 7.

explication of the nature and content of mediaeval scholasticism. For it attempts to interpret mediaeval scholasticism in the light of Nietzsche's philosophy and the modern psycho-analysis of Freud and Jung. In a word, it is a trans-valuation—to use the Nietzschean term—of scholastic philosophy, an investigation of its moral concepts and a criticism of its moral values, interwoven with enough purely historical material to give the subject basic texture.

In order to understand the genesis and composition of this book one needs to know something of the history of the author. Overbeck was for many years professor of church history in the University of Basel and died in 1905. He was a colleague and intimate friend of Nietzsche, who was professor of philology there from 1869 to 1879. Other members of this circle were Jakob Burckhardt, the well-known author of *The Renaissance*, Paul Rée, the psychologist, and Köselitz, the musician. Everyone who has read much of Nietzsche's biography knows that he had the admirable quality of imparting his mood to others and of stimulating their thinking by his own. Overbeck, whose friendship for Nietzsche has found its *scriptor rerum gestarum* in Bernoulli's two-volume work, *Overbeck und Nietzsche* (Jena, 1908), with whom Nietzsche lived for some time and who administered the pension of \$600, which the authorities of the university granted to Nietzsche upon his retirement owing to ill health, derived much from this intimate personal contact with the author of *Thus Spake Zarathustra*.¹ From Nietzsche he got the moral and ethical *Hintergrund*, as he got the biological from Freud and Jung. It is no wonder that from such association we have a new treatment of scholasticism. Bernoulli, who has edited these lectures from Overbeck's manuscript, is quite justified in saying that Overbeck's examination is likely to mark a new era in the study of scholasticism. Even though one may not agree with all that is here said of the mediaeval scholastics and their system of philosophy, the originality, the suggestiveness, the stimulus of this book are very great. It is a new and positive contribution to the literature of the subject.

Overbeck was naturally drawn to writing upon scholasticism from his profound study of church history and theology. He was a deep and enthusiastic student. He wrote to Nietzsche on July 4, 1887: "Knowledge is a joy to me." Nevertheless, in spite of his interest in the new interpretation he had in mind, Overbeck looked forward with some

¹ Overbeck was a large contributor to the German newspapers and gazettes in regard to Nietzsche. For a list of his articles see Mügge, *Nietzsche, His Life and Work*, p. 413.

misgiving to the opening of the autumn semester of that year. On October 24 he wrote again to Nietzsche: "Morgen fange ich mein neues Kolleg über Scholastik an und stehe im Anfang in ominöser Weise unter dem Eindruck, wie es der europäischen Menschheit nur möglich war, sich aus dem Wüste wiederherauszufinden, mit dem sie ins Mittelalter trat und den sie zunächst noch häufte." Overbeck's doubts were dissipated by the success of the course which was repeated and enlarged in after-years. Indeed, Herr Professor Bernoulli, his literary executor and intimate friend, to whose devotion we are indebted for the preparation and publication of these lectures, says that the memory of this brilliant course still pervades the halls of the university.

It is like the west wind on a keen October morning or the sting of the salt sea spray to come upon the ideas and even the terminology of Nietzsche in such a mediaeval milieu as scholastic philosophy. Scholasticism to Overbeck was a slavish system of philosophy and morality in which submission was obedience; it was a double morality of cruelty and pity. It was a philosophy of the grave, for it took men from among the living. Overbeck had the same contempt that Nietzsche had for a philosophy whose superstructure was based upon ideas which were repugnant to the intelligent mind—that feeling that sinful man owed a debt to the deity because of man's first disobedience and the fruit of the forbidden tree, and the paradoxical solution of God offering himself in his own flesh and blood in atonement for the inherited guilt of mankind. He sees in scholasticism that baneful building up of priestly power and the turning of life against life which Nietzsche so arraigned; whereas natural man should believe as a plant believes, in the sun. He has scorn for the dictum of St. Thomas Aquinas that the saved are happier in heaven because of the sufferings of the damned, and supreme contempt for the faith of the Middle Ages.

The late Sir Leslie Stephen has written: "The vast development of scholastic philosophy in the Middle Ages showed only how far unlimited ingenuity and subtlety may lead in the wrong direction." No one needs to be told today that scholasticism is a system which had its day and has ceased to be. But, even though it has disappeared as a *system*, scholastic influences are still all too vivid forces in some quarters of thought. Destructive criticism has its value, and one rises from a reading of this book with the sense that he has read a masterly essay in that species of criticism. The work ought to be translated if only for the antiseptic quality of thought which characterizes it. The editor has faithfully preserved the lecture form of the original manuscript, a fact which gives

the subject the added impression of direct address to the reader, as if he were before Overbeck himself in the classroom. There is not a heavy page in the book; it is wholly free from "bookishness" or "dry-as-dustiness." The bibliographies are excellent and are chiefly the work of the editor. The table of contents is good, but there is no index.

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TERTULLIAN'S APOLOGY

This book¹ is an outgrowth of Professor Mayor's lectures on the *Apology* in the divinity schools at Cambridge. About 1892 he collected his notes in an interleaved copy of Oehler's text (Halle, 1849), adding to them from time to time for a period of fifteen years with the intention of publishing them ultimately—in fact he did publish the notes to chapters i-v, with an introduction, in the *Journal of Philology*, XXI (1893), 259-95. Upon the death of Professor Mayor in 1910 his executors requested Professor Souter to prepare the notes for publication, a task the difficulty of which will be readily understood by anyone who is familiar with Mayor's notes on Juvenal and the third book of Pliny's *Letters*. Professor Souter has not only reduced a great mass of material to order, but has added valuable notes of his own. Mayor's notes are not exhaustive—they were intended as a supplement to the earlier commentaries. For this reason, and because they consist in large measure of citations from the Greek and Latin and references to the literature, the lack of the author's finishing hand is felt less than in most cases of posthumous publication. The result is what Souter correctly describes as "by far the best commentary ever published" on the *Apology*. In view of the extreme difficulty of the Latin and the lack of notes of a more elementary character, a translation has been added, which will appeal to the average user of the book as much as any other feature.

The Introduction is a reprint of the article in the *Journal of Philology*, with the addition of a bibliography of the important works on Tertullian that have appeared since 1893.

The notes and translation deserve a better text than Oehler's. Souter, however, does not always follow this in his translation. The divergences are generally pointed out, but the source of the accepted

¹ *Q. Septimi Florentis Tertulliani Apologeticus*. The text of Oehler annotated, with an Introduction, by John E. B. Mayor. With a translation by Alex. Souter. Cambridge: University Press, 1917. xx+496 pages. 12s. 6d.